

United States Congress Against War; executive-head of Brookwood College, Katonah, New York.

Robert Weaver, National Religion and Labor member; served under FDR; chairman, NAACP; member, Council on African Affairs; member, National Citizens Political Committee; member Negro Congress; member, Negro People's Committee to Aid Spanish Democracy; member, Social Work To-Day Co-operators; and other left-wing groups.

Claude C. Williams, National Religion and Labor Foundation member, is a director of Commonwealth College, Mena, Arkansas; headed the People's Institute of Applied Religion; and belongs to many Leftist groups.

In spite of his record, Arthur Goldberg was confirmed by Congress as a member of the highest court of our country.

Thirty-years research convinces us that if we could prove without a doubt that Arthur Goldberg or any other Jew was a card-carrying communist, Congress would not have the courage to oust him. The familiar cry of anti-Semitism would reverberate thru Washington. When Felix Frankfurter was up for confirmation, his red record was exposed and Senators were fighting him, Dean Acheson, Frankfurter's attorney, called Bernard Baruch to the stand; all that was necessary was for Baruch to say: "Oh I don't think he is communist." Thousands thought he was, but a prominent Jew gave his OK.

When Anna Rosenberg was up for confirmation in 1950 as Assistant Secretary of Defense, Ralph DeSola (a former communist) under oath looked her in the eye and told her he had attended several communist meetings with her and talked with her at the meetings. The Jews had every prominent non-Jew they controlled in companies they owned wire the Armed Services Committee. She went in and directed the hiring of over a million in 115 departments. Communists were packed in. When Sen. Joseph McCarthy started to dig them out, they crucified him.

COMMUNIST BACKGROUND OF NRLE

As for those readers who entertain any doubt about the communist background of the National Religion and Labor Foundation, we quote a paragraph from Robert Whitaker's article which appeared in the same issue of Economic Justice which featured the cartoon of Christ as a hunted criminal. The author, considered leader of Los Angeles communists, is also a regular committee-man of the NRLE, and a regular correspondent of the Bulletin. Consequently, his words carry considerable weight when he says:

"It is no longer a question of the need of a revolution; the question is as to the method of bringing the revolution to pass . . .

To this conclusion I have very definitely come: that there is little hope of making any considerable change in the psychology of the masses except as the sequence of RADICAL SOCIAL ACTION OUTSIDE OF RESPECTABLE RANKS.

Consequently our concern is to build the understanding leadership for the crisis from those who need no longer the milk of infantile adaptations to their timidities and polite prejudices but are ready to talk business and digest the strong meat of DIRECT REVOLUTIONARY PREPARATION."

We also recommend James W. Ford's article which appeared in the May-June issue of 1933, entitled Communism Is The Way. The Negro author was Vice Presidential Candidate on the Communist Party ticket in 1932, headed by William Z. Foster.

JUST A QUESTION:

Will some Senator ask Mr. I. L., of Chicago to come to Washington, and say if Arthur Goldberg was a member of the Communist Party at the same time that he was?

Will the Marxists in Washington do to Mr. I. L. what they did to Ralph DeSola, an ex-communist, when he identified Anna Rosenberg as having attended communist meetings with him?

Our Republic

By Frances Barrett Lucas

Millions of people today are referring to the United States as a "democracy."

Let's consider the historical background of the word. "Democracy" originated in Ancient Greece, where it meant rule by the people direct—not through elected representatives. This was easily carried out with small city-state governments where the people could assemble at certain times in mass congregations and determine on general policy and action.

Aristotle referred to a democracy as "mob rule."

Under Grecian "democracy" Pericles restricted citizenship rigorously to the sons of Athenian fathers and excluded the slaves and aliens who were more numerous than the free population. Thus Grecian "democracy" was a highly exclusive form of government—direct rule by the chosen few designated as "citizens," who congregated and made the laws.

Thus democracy in the form in which it originated is impossible except in a small community where mass meetings can be held, or in a dictatorship where the ruling body makes the laws directly, as in the Soviet Union.

Our Constitution of the United States clearly defines our government as a "Republic." It guarantees to the people of the several States a "republican form of government." Nowhere does it mention "democracy." James Madison, in the Federalist (Letter No. 10), states: "Hence it is that such democracies have ever been spectacles of such turbulence and contention; have ever been found incompatible with personal security, or the rights of property; and have, in general, been as short in their lives as they have been violent in their deaths."

Theoretic politicians, who have patronized this species of government, have erroneously supposed that in reducing mankind to a perfect equality in their political rights, they would, at the same time, be perfectly equalized and assimilated in their possessions, their opinions, and their passions." Thus Madison exposed the dangers and weakness of democracy as loaded with the passions of class and race consciousness and agitation. Democracy, as Madison stated, has the characteristics of socialism and the philosophy of "equalization."

"A Republic," Madison continued, "by which I mean a government in which the scheme of representation takes place, opens a different prospect, and promises the cure which we are seeking. Let us examine the points on which it varies from pure democracy, and we shall comprehend both the nature of the cure and the efficacy which it must derive from the union . . . The great points of difference between a democracy and a republic are, first, the delega-

tion of the government in the latter to a small number of citizens emphasized by the rest; secondly, the greater number of citizens and the sphere of the country over which the latter may be extended."

Therefore, in the United States, although the Congress makes our laws as the legislative body, this congress is elected as the duly representative body of the people who only lend their sovereign right to these legislators.

In Russia, which is a true "democracy," the people are ruled by a body which represents the communists, who are in fact a minority party in the Soviet and not freely elected by secret ballot as in a Republic.

Alexander Hamilton, Secretary of the Treasury under George Washington, made the statement: "We are a Republican Government. Real liberty is never found in despotism or in the extremes of Democracy."

In 1891 the United States Court ruled: "The distinguishing feature of a republican form (of government) is the right of the people to choose their own officers of governmental administration, and pass their own laws in virtue of the legislative power reposed in representative bodies, whose legislative acts may be said to be those of the people themselves; but while the people are thus the source of the political power, their governments, National and State, have been limited by written constitutions, and they have themselves thereby set bounds to their power, as against the sudden impulses of mere majorities." Thus the highest court of the land has couched in easily understandable terms a definition of our REPUBLICAN form of government.

Chief Justice John Marshall, an illustrious statesman, stated that: ". . . between a balanced republic and a democracy, the difference is like that between order and chaos."

Samuel Adams warned: "Remember, Democracy never lasts long. It soon wastes, exhausts and murders itself! There never was a democracy that did not commit suicide."

George Bernard Shaw, the British playwright, veteran socialist and pro-Soviet said: "Used by persons with practical administrative experience, it (democracy) means government of the people, for the people, but most decidedly not BY the people."

William Gallacher, Communist and Member of Parliament in Britain, said: "The highest form of democracy is that found in the trade unions and cooperatives, and now expressing itself in the Soviet Union and the countries of planned socialist economy."

Benjamin Franklin warned that we have a "Republic—if we can keep it."

The brightness of the American dream has been tarnished by a tendency towards socialism and false security, by a gradual encroachment upon state and individual rights through federal government bureaucracies. A Republic places limitations and restraints on the federal government. If the people become indifferent and allow the administrators to usurp their rights under the Constitution, under the guise of "democracy," our Republic, with the sovereign right vested in the people, will have been destroyed.

God Bless our Republic—The United States of America!



"We cannot expect the Americans to jump from Capitalism to Communism, but we can assist their elected leaders in giving Americans small doses of Socialism, until they suddenly awake to find they have Communism."

—Khrushchev

(3 months before U.S. visit)

"Sure weren't from Alabama"

Unknown to most Americans, those "delegates" who filled Alabama's allotted seats at the Democratic National Convention during part of the show were neither delegates nor Alabamians!

Party leftists took over the seats and gave them to men with New York accents. When reporters attempted to interview the interlopers, they held up signs reading, "No Comment." Presumably these signs were used in a futile effort to hide their New York accents.

Eugene "Bull" Connor, one of the legal delegates from Alabama told the Shreveport, Louisiana newspaper, The Councilor: "I could see those people in our seats. They sure weren't from Alabama."